

MINUTES

OF THE

Cahaba Valley Baptist Association.

HELD WITH THE

ASHVILLE BAPTIST CHURCH,

October 18th, 19th and 21st, 1872.

OFFICERS:

M. HENDRICKS.....*Cropwell, Ala.*.....MODERATOR
P. S. MONTGOMERY.....*Ashtville, Ala.*.....CLERK.

Atlanta, Georgia :

FRANKLIN STEAM PRINTING HOUSE—J. J. TOON, PROPRIETOR.

1872.



MINUTES.

The Cahaba Valley Baptist Association met with the Ashville Baptist Church on Friday before the third Sabbath in October, 1872.

The Introductory Sermon was preached by Elder R. W. Inzer, from Isaiah xxviii. and 16th: "Behold I lay in Zion a stone," &c. And after an intermission of one hour, the delegates met in the Baptist church, and were called to order by the former Moderator, Elder M. Hendricks.

The letters from the following churches were presented and read by brethren J. A. Collins and John W. Inzer:

Mt. Pisgah—S. A. Goss, S. W. Turner, J. D. Lowe; Ashville—Elders J. A. Collins, R. Hodges, John W. Inzer, P. S. Montgomery; Friendship (Shelby)—E. W. Attaway, S. Cox; Mt. Pleasant (near Ashville)—Elder R. W. Inzer, Charles Powers, E. H. Inzer; Hebron—W. J. McDonald, S. R. McDaniel; Friendship Station—James M. Newton, B. S. Crow, David Woods; Mt. Pleasant (Jefferson)—Elders W. C. McLaughlin, G. W. Roper; Mt. Pleasant (Wolf Creek)—Elders H. W. Inzer, M. Hendricks, J. J. Lawley; Mt. Olive—Elders M. F. Sone, F. M. Hugambotham; Refuge—C. J. Pike, B. F. Simpson, M. L. Respass; Bethel—A. J. W. Obar; New Hope—Elder I. Percel, A. W. Lacy, Elias Patterson; Central—J. H. Frozure; Cedar Grove—Elder James Neighbors, H. B. Moore, D. P. White; Cook Springs—Elder Levi Perry, C. C. Cline; Black Creek—William Williams.

Harmony, Concord, Beulah and Pleasant Grounds were not represented.

After some debate upon the constitutionality of receiving petitionary churches before a new organization, it was decided against.

Then went into an election for Moderator, which resulted in the choice of Elder M. Hendricks, former Moderator.

Then elected Clerk and Treasurer: P. S. Montgomery, Clerk, and H. B. Moore, Treasurer.

Then called for churches wishing to unite with this Association, and the following churches were received:

Providence—J. R. Johnson, John H. Johnson; Pleasant Hill—A. P. Cobb, Elder G. D. Johnson, F. M. Smith; Antioch—Elder T. S. Logan, W. G. Moore, J. T. Steel; Hopewell—R. Davies, R. M. Dick; Cool Spring—S. M. McBryer, William Clark, Alfred Goode.

Received a letter from Mt. Moriah, which had been excluded from this body in 1871, desiring restoration. Postponed until to-morrow.

Appointed a Committee on Preaching—Brethren R. Hodges, John W. Inzer, P. S. Montgomery, A. W. Lacy, E. W. Attaway. On Business—John W. Inzer, Elder R. W. Inzer, P. S. Montgomery.

Preaching Friday night by Elder E. Martin, who preached with power to the people.

Report of Committee on Business adopted.

Adjourned until 9 o'clock to-morrow morning.

SATURDAY MORNING.

Met according to adjournment. Prayer by Elder I. Purcel.

Then read and adopted the minutes of preceding day.

Then took up the case of Mt. Moriah, and, after long debate, participated in by many brethren, the church was restored, and brethren Elder Z. Boman and H. Dunn received as delegates.

Invited correspondents and visiting ministers. Received Elders G. Mynatt and E. Martin, from Coosa River Association; Elder J. H. Foster, Principal of the Alabama Central Female College, and Elder J. M. Thomas as visiting minister.

Read Constitution, Abstract of Principles and Rules of Decorum.

A resolution was then offered by brother John W. Inzer to appoint a committee to revise the Constitution, Abstract of Principles and Rules of Decorum. Committee: Elders J. A. Collins, M. Hendricks and John W. Inzer.

Called for reports of committees.

Report on Missions adopted.

Report on Temperance adopted.

Report on Family Religion adopted.

Received J. C. Glen, C. Best and J. P. Cochran, from Ten Island Association.

Adjourned to 1 o'clock P.M.

Sermon by brother J. M. Thomas, from the text: "Though I be free from all men, yet have I made myself servant of all." The freedom and servitude of God's people was here fully and forcibly presented.

Suspended order of business to receive Macedonia Church.

Then listened to brother J. H. Foster, in the interest of the Alabama Central Female College, located at Tuscaloosa.

Adjourned to Monday morning, 9 o'clock.

Preaching Saturday night, by brother I. Purcel, followed by brother H. W. Inzer. The Gospel was presented with power.

SABBATH SERVICES.

Brother J. H. Foster preached at 10½ o'clock, from the text: "Secret things belong unto the Lord, but things that are revealed unto us"—Deut. xxix. and 29. Brother G. Mynatt preached at 11½ o'clock, from the text: "The sufferings of Christ and the glory that shall follow." The brethren preached to the edification and satisfaction of all.

Met in mass meeting at 3 o'clock P.M.

Bro. I. Purcel was called to the chair.

The meeting was addressed by brethren J. A. Collins and Jas. M. Thomas, on the Sabbath School work.

Organized a Sabbath School Convention by electing brother J. A. Collins, President; E. W. Attaway, Vice-President of First District, I. Purcel, of Second District, and John W. Inzer, of Third District; P. S. Montgomery, Secretary, and R. Hodges, Treasurer. Business Committee.—Brethren R. W. Inzer, James Neighbors and M. Hendricks.

CONSTITUTION OF S. S. CONVENTION.

ARTICLE 1. This Convention shall be called The Cahaba Valley Sunday School Convention.

2. Its object shall be to promote the organization and improvement of Sunday Schools in the bounds of the Cahaba Valley Baptist Association.

3. Its officers shall consist of a President and a Vice-President for each District in the Association, a Secretary and Treasurer, who shall perform the duties usual to such officers, and such others as may be assigned them.

4. The Vice-Presidents shall have the general supervision of the Sunday Schools in their Districts, collect statistics, and report to the Secretary at every meeting.

5. The Secretary shall keep a list of all schools, the Superintendents and their post offices, and the number of officers and teachers, and report at each meeting.

6. There shall be an Executive Committee of three, of whom the President shall be ex-officio chairman, who shall call meetings, arrange appropriate exercises, and attend to any other matter adapted to promote the interests of the Convention.

7. The officers shall hold their offices one year, or until their successors are elected.

8. This Constitution may be altered or amended by a vote of two-thirds of the members present at any regular meeting.

9. Each church shall be entitled to the same representation that it has in the Association; and each Sabbath School three delegates.

This Sabbath School Convention shall meet again with the Ashville Baptist Church Saturday before the second Sabbath in December, 1872.

Preaching Sabbath night by brother Van Hoose. Text: "We walk by faith and not by sight." Every one could see the advantages of the Christian over the man of the world.

MONDAY MORNING, 9 o'clock.

Prayer by brother R. W. Inzer.

Read and adopted the minutes of Saturday.

Received report on Documents.

Listened to a letter from brother Willis Burns, missionary to the Creek Indians, presented by brother J. H. Foster.

Moved that the collection on Sabbath be turned over to Indian Missions. Carried.

Ordered the obituary of Rev. A. McDonald to be printed in the minutes, and a notice of his wife's death.

Report on Education called for, and after listening to brother Van Hoose, Financial Secretary of Howard College, Marion, Alabama, in behalf of said College, who made the people feel the importance of education and such institutions, the report was adopted.

Received brother R. C. Vann, Jr., and a letter of correspondence from Canaan Baptist Association.

RETURNED CORRESPONDENTS.

Coosa River—C. J. Pike, M. M. Respass, John W. Inzer, Elders J. A. Collins, R. W. Inzer, P. S. Montgomery, Madison Hendricks, J. J. Lawley.

Shelby—Elder Madison Hendricks, J. J. Lawley, Elder J. A. Collins, Levi Perry.

Ten Island—M. Hendricks, J. A. Collins, R. W. Inzer, P. S. Montgomery, A. P. Cobb, M. F. Stone, G. S. Logan, John W. Inzer, R. Hodges, J. J. Griffin, J. T. Steel.

Canaan—J. H. Frazure, R. Hodges, John W. Inzer, P. S. Montgomery, James Newton, S. B. Crain, T. S. Logan, J. A. Collins, I. Purcel.

Baptist State Convention—Elder J. A. Collins, M. Hendricks, P. S. Montgomery.

Report of Committee on Finance adopted.

Appointed union meetings :

First District—At Cook Spring, 2nd Sabbath in July, 1873.

Second District—Mt. Pleasant, Wolf Creek, 5th Sabbath in July, 1873.

Third District—At Ashville, 2nd Sabbath in August, 1873.

Appointed Executive Board: R. Hodges, James M. Newton, H. B. Moore, D. P. White, J. J. Lawley, and M. Hendricks, Chairman.

Appointed committees to report at next session of this body :

Missions—Elder R. W. Inzer, M. Hendricks, J. J. Lawley.

Sabbath Schools—P. S. Montgomery, S. McBreyer, John Ramsey.

On Temperance—E. W. Attaway, H. B. Moore, James Neighbors.

Reading Scriptures—J. Purcel, W. C. McLaughlin, S. B. Crow.

Family Religion—Elder T. S. Logan, James Newton, R. Hodges.

State of Religion and its Wants—Elder J. A. Collins, Elias Patterson, A. W. Lacey.

Deceased Ministers—J. D. Inzer, J. W. Griffin, C. J. Pike.

Documents—Russel Davis, A. J. Obar, D. P. White.

Publications—Elder R. W. Inzer, C. C. Cline, — Franklin.

Appointed Elder T. S. Logan to preach the next Introductory, and P. S. Montgomery, alternate; and Elder M. F. Stone to write a circular.

Resolved, That the Treasurer pay the mission funds now in hand over to Elder J. M. Thomas.

The Committee on Districting Associations made the following report :

First District—Friendship, (Shelby), Concord, Pleasant Grove, Pisgah, Cook Spring, Hebron, Harmony, Mt. Pleasant (Jefferson), Harmony, Cedar Grove, Beulah.

Second District—Black Creek, Central, Bethel, Mt. Pleasant (St. Clair co.) New Hope, Friendship (St. Clair co.), Refuge, Mt. Olive, Mt. Moriah, Mt. Pleasant (Jefferson co.)

Third District—Ashville, Pleasant Hill, Greensport, Hopewell, Antioch, Cool Spring, Mt. Pleasant, Macedonia and Providence.

Resolved, That three of the Executive Board shall form a quorum, and the Board shall manage the work of Home Missions in our bounds, and are authorized to co-operate with the Bible School Board in promoting the cause of missions and Bible school work in our bounds.

Resolved, That the churches be requested to take collections in cash and pledges, and report the amount to the Executive Board by the first of January, 1873.

Resolved, That we return our thanks to the friends and brethren of Ashville Church for kind hospitality.

Adjourned, to meet with Cedar Grove Church, St. Clair county, Alabama, on Friday before the third Sabbath in October, 1873.

M. HENDRICKS, Moderator.

P. S. MONTGOMERY, Clerk.

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REPORT ON MISSIONS.

We, your committee to whom was submitted the cause of Missions report, that our Lord has commanded that His Gospel be preached to every creature, and that it is the imperative duty of all His followers to do all they can in this great work, and that none have done their duty until they have done what they "could." "The field is the world," hence the Christian heart must not be satisfied, or so circumscribed as to be content that the Gospel is preached to his own people. No! that philanthropic heart of the Lord Jesus embraced the whole race, and said, "Go ye into all the world and preach the Gospel to every creature." But we have a home field that needs cultivation in the bounds of this body. We feel that much good might be accomplished in some parts of our Association. And your Executive Board made arrangements and appointed two to ride two months each, but owing to ill health and the great destruction by high waters, these brethren did but little labor. Yet, we are happy to say, brethren, that there is much improvement in the bounds of this Association. God has graciously blessed us. Let us awake, brethren—go on—work on.

A. W. LACY.

ON SABBATH SCHOOLS.

The aims and end of the Bible school work, is to teach the people the Holy Scriptures, as the means of bringing them to Christ. We recognize these Scriptures as the Word of God, and the only rule of faith and practice. They teach all that is necessary to be known in the faith of the Gospel—in the duties of Christian life—on church discipline—in the purposes of the ordinances of the Gospel—in the nature of the Church and Kindom of Christ. They make known the Law-Giver in Zion. There is a power ascribed to the Word of God. "It is the power of God unto salvation. My words they are spirit and life—quick and powerful—able to make us wise unto salvation."

Enough has been written. The question is, how shall we accomplish the work? 1. *We must inspire the conscience of our people.* Parents must be made to feel that it is their duty to go with, encourage and require the children to study the lessons allowed the schools—superintendents, and teachers must be educated in the modes of teaching. Money must be raised to furnish Bibles and Testaments, hymn books, &c. Houses must be made comfortable. The law required the covenants, statutes and judgments to be diligently taught the children. The New Testament requires that we bring up our children in the nurture and admonition of the Lord. *Thus we see the substance of a Bible School enjoined in both Testaments.*

The rewards of this work of patience would be:

1. The removal of that ignorance of the Scriptures so common among church members.
2. The inspiring of the mind with higher ideas of faith, truth, mercy, and benevolence.
3. Higher ideas of the social relations of life—such as the *sacred nature* of marriage, obligation of parents to children and children to parents; and the cultivation of the mind and heart in things of the Gospel.
4. It will arm us for the conflicts of life, and maintaining the unity of the faith of the Gospel, and in hastening the fulfilment of that "The knowledge of the Lord shall cover the whole earth."

Shall we, whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny.

J. A. COLLINS, Chairman.

ON EDUCATION.

Your Committee on Education report, that, in their judgment, there is but little use for a committee to report upon the importance of education, and merely write an essay to swell our minutes. No sane man will deny the fact that it is all-important for every man, woman and child in our broad land to have an education, in order to enable us to overcome vice, and make our people fit subjects for self-government. Every committee appointed by your body should have a work to perform. Our ministers and those who set themselves up to teach in God's name should, if possible, have an education. But if this cannot be, we say let them preach and teach if they have the grace of God in their hearts and natural gifts.

We recommend that it be made the duty of your Committee on Education to look after young ministers in your bounds who are called of God to preach, and take such steps as will enable them to obtain a liberal education when they are unable to procure it, and make annual reports of their labor to this body. This beautiful country of ours has been recently penetrated by the great Alabama and Chattanooga Railroad, which passes through our bounds for more than thirty miles. A new era is upon us. Our people will make new demands upon us. We must move forward, or give place to others.

Good schools, where our sons and daughters can receive a first-class educa-

tion, it seems, should be the first requisition. We think that there is sufficient wealth and intelligence in this part of Alabama to build up such schools. We point with pride to our Baptist schools at Marion, Alabama—the noble Howard and Judson. We also bring to your notice the Alabama Central Female College, at Tuscaloosa, Alabama—Rev. Joshua H. Foster, Principal, who was born, educated and trained as a teacher in Tuscaloosa, and widely known throughout the State as one of the most conscientious, thorough and successful educators, is now presiding over this institution, and conducting its operations with entire satisfaction to its friends. In 1857, the State Legislature of Alabama leased to the Baptist denomination the old State Capitol at Tuscaloosa for ninety-nine years, upon the condition that a school be kept up in the building. The old building cost the State one hundred and eighty thousand dollars. Over thirty-five thousand dollars have been raised by contributions, the old building repaired, new ones erected, school apparatus and furniture supplied, so that the whole property is worth two hundred thousand dollars. The Alabama Central Female College was organized here in this building in 1857. It is easy of access to us, brethren; therefore, we would earnestly recommend it to the patronage of our brethren.

We, however, feel that we need one in our midst, where we may prepare our sons and daughters for College. We, therefore, recommend that your next Committee on Education be requested to look out a suitable place for a Baptist male and female school, and see what inducements the different eligible points along and near the Alabama and Chattanooga Railroad will offer, and report their action to your next annual session.

Respectfully submitted,

JOHN W. INZER, Chairman.

ON TEMPERANCE.

Your Committee on Temperance report, that Temperance is one of the great graces, and that it is essential to the well-being of all men. It is a grace befitting and ornamental to all our lives. How essential to be temperate in all our habits. Paul says, "Let your moderation be known unto all men." Be sober, putting on the breastplate of righteousness. When Paul reasoned before Felix, the governor of righteousness and judgement, Felix trembled. He saw its beauty. He saw the inseparable connection between it and the Christian religion. But we do not mean to say that temperance is Christianity; but is one of its fruits—of its graces. A man may be drunk without wine or strong drink—he may be in excess. Hence, let us be sober-minded. Brethren, are we not drunk in worldly-mindedness—with the prospect of gain before us—until we have neglected our most solemn and imperative duties? O, what evils arise from alcoholic drunkenness! Brethren, awake! awake!

M. HENDRICKS, Chairman.

ON FAMILY RELIGION.

To the Christian parent, the inculcation of the principles and practice of the Christian religion into the minds and hearts of the members of his family—but especially of his children—should be an object of daily and continued effort. Yet parents, with all the love they bear to their children, are often at a loss to know what would be the most successful method of teaching their children those truths upon which they feel assured their eternal happiness depends. And strange to say, and paradoxical as it may seem, some parents seem entirely negligent—criminally unconcerned in regard to the religious training of their children. Therefore, we would recommend the members of our churches to make this matter a subject of earnest and special prayer—of diligent thought—and then adopt the best method they can in the fear of God, to train their children in the nurture and admonition of the Lord, trusting that God will verify the ancient promise of His Word—"Train up a child in the way he should go, and when he is old he will not depart from it."

R. W. INZER, Chairman.

ON DOCUMENTS.

From the reading of the letters from the churches composing this body, they seem to be in peace, and enjoying a good degree of prosperity; and also, the Associations with whom we correspond, and that our cause is fast making onward progress. We have much to encourage us. God is signally blessing us. We still recommend to our people the prayerful and careful reading of the Holy Scriptures, and that we diligently teach them to our children. And as the young will learn knowledge from other sources—and must—we would earnestly recommend to our brethren they place in the hands of their children and the young, a sound literature. We recommend the "Index and Baptist," at Atlanta, Ga., as a paper well worthy of their patronage. Also, "The Baptist," Memphis, Tenn. And, brethren, do take "Kind Words" for the children. We also recommend the publication of the obituary of Rev. A. McDonald in the Minutes of this Association as published in the "Index and Baptist."

P. S. MONTGOMERY, Chairman.

[Copied from the Index and Baptist.]

OBITUARY OF REV. A. McDONALD.

When a good man dies, it seems proper that some suitable mention should be made of his *life and works*.

In obedience to this thought, I will notice, briefly, the record of the Rev. Allen McDonald, who was born in South Carolina, in November, 1791, and died at his residence, in Jefferson county, Alabama, May 15th, 1872—aged 81 years. While he was a young man he went to Tennessee, where he lived a few years; and while there the Indian war broke out. He was a young man, and joined the army, and served his country under Jackson—was in that campaign all through what is now known as Talladega county, Alabama.

In 1814, he was married to a Miss Phoebe Pay, and indeed she was an "*help-meet* for him." They soon came to Alabama, and settled in Jefferson county; and soon afterward he attached himself to the Hebron Church of said county. It was soon seen that the Lord had a work for him to do, and so he was licensed to exercise his gifts. The country was new, many persons coming in all eager for money, and hence, in this new field of labor, there was a vast amount of work for him to do. God had given him a sound and healthful body, great zeal, strong lungs, and well did he use all his powers for God's glory. He was never regarded as a very *strong* man in doctrine, (yet "*sound to the core*,") but he was what was far better, a "*good man*," "*known and read of all men*."

In the days of "Camp" and "Protracted" meetings, brother McDonald was considered almost an indispensable. When such meetings were appointed, he was always invited, and when he could, always attended. His work was so well understood by all, that it was hardly necessary for the committee on devotion to say, "Brother McDonald will *close the exercises*."

The writer of this sketch has often been with him on those occasions of which he now speaks. After the congregation had been dismissed, and all had rest, some poor, wounded sinners would desire that some one should pray for them, when brother McDonald was almost certain to be sent for. How often we have listened to his well-known voice, with all the energy of his soul ascending to God. It may be said of him: He was truly a man of "*prayer*" and "*faith*," and for hours he would thus spend his time—sometimes almost all the night would be devoted to praying, singing, instructing and exhorting. Many stars will be in his "*crown of rejoicing*."

Brother McDonald was ordained to the full work of the ministry in 1843, by Byars, Scott and Holcombe. He sustained an irreproachable character. He was one of the few men whom the tongue of slander could not reach—he was "above suspicion." His end was almost like the sainted "Enoch," he was not for God took him. On the day of his death he ate dinner, as usual, was cheer-

ful, talking with his family, went and lay down on the bed, and, in five minutes, passed away almost without a struggle.

He leaves his aged companion and many relatives to mourn after him. May his mantle fall upon his son.
A. J. WALDROP.

PHOEBE McDONALD, the wife of Rev. A. McDonald, died two months and seven days after. She was a member of the Baptist church for about 45 years. She was an Annah, who died strong in faith, not desiring to stay here, and refused to take medicine, and thus fell asleep in Jesus, at the age of 77 years. Brother and sister, we will meet you again.

P. S. MONTGOMERY, Chairman.

REPORT OF ELDER JAMES M. THOMAS.

Dear Brethren—I entered on my work as evangelist at Old Hebron Church at the close of your last meeting, and have traveled all the time for eight or nine months among our churches and destitute regions. I have tried to preach about one hundred and sixty-five times in our bounds, and have given many lectures on missions, schools and religious progress. I have witnessed precious seasons of God—many souls have found Him. Your territory is quite large. I suggest that every minister in our bounds give one month this year in preaching in our bounds. Our churches are more orthodox in principle than in practice. Not much zeal in missions and pastoral support and practical benevolence. On these questions I fear my own zeal has rendered me unpopular. We greatly need Baptist papers, tracts and literature among our people. I have given my best efforts to the cause of Sabbath Schools. About fifteen have been organized this year. The youth everywhere readily go into this heavenly institution. All they need is parental aid. The little boys and girls have well nigh supported my wants. I have spent about three months in the mountain regions of Blount and Jefferson counties. JAMES M. THOMAS.

ON FINANCE.

For Minutes...	\$42 95
Contribution on Sabbath—Indian.	5 00
Home Mission	5 00
Publishing obituary of Rev. A. McDonald...	5 24
Copying minutes on Associational books.....	50
Total.....	\$61 25

STATE OF CHURCHES.

Ashland—Baptised 2; received by letter 4; restored 1; dismissed by letter 10; excluded 1; dead 0. Total No. 91. For minutes 3.00. Pastor, P. S. Montgomery. Meetings 2nd and 4th Sabbath.

Cedar Grove—Baptised 12; received by letter 14; restored 0; dismissed by letter 2. Total 51. For minutes \$2 70. Pastor, James Neighbors.

Refuge—Baptized 12; received by letter 3; dismissed by letter 0; restored 0; excluded 0; dead 1. Total 35. For minutes \$2 00. Pastor, Levi Perry.

Hopecell—Baptised 0; received by letter 0; restored 1; dismissed by letter 0; excluded 0; dead 0. Total 46. For minutes \$2.

Providence—Baptized 15; received by letter 8; restored 0; dismissed by letter 7; excluded 1; dead 1. Total 24. For minutes \$3 00. Pastor, A. P. Cobb.

Bethel—Baptized 4; received by letter 8; restored 0; dismissed by letter 7; excluded 0; dead 0. Total 81. For minutes \$1 75. Pastor, Jas. Neighbors.

Mt. Pleasant (Jefferson)—Baptized 0; received by letter 8; restored 0; dismissed by letter 6; excluded 1; dead 0. Total 43. For minutes \$2 00. Pastor, W. C. McLaughlin.

Hebron—Baptized 10; received by letter 1; restored 9; excluded 7; dismissed by letter 9; dead 2. Total 60. For minutes \$2 00.

Mt. Pisgah—Baptized 4; received by letter 4; excluded 5; dismissed by letter 8; dead 1. Total 92. For minutes \$3 00. Pastor, Paul Castlebery.

Antioch—Total 30. For minutes \$1 50. Pastor, T. S. Logan.

Greensport—Baptized 10; received by letter 0; restored 0; excluded 0; dead 0. Total 50. For minutes \$1 50.

Mt. Pleasant (near Ashville)—Baptized 6; received by letter 2; dismissed by letter 9; excluded 2; restored 6; dead 0. Total 40. For minutes \$1 50. Pastor, R. W. Inzer.

Friendship (St. Clair)—Baptized 1; restored 2; dismissed by letter 4; received by letter 7; excluded 1; dead 0. Total 39. Minutes \$2 00. Pastor, T. S. Logan.

Cook Springs—Baptized 0; received by letter 0; restored 0; excluded 0; dismissed by letter 2; dead 1. Total 23. For minutes \$1 50. Pastor, J. Purcel.

New Hope—Baptized 15; received by letter 14; dismissed by letter 29; excluded 0; dead 0. Total 77. For minutes \$2 00. Pastor, J. Purcel.

Macedonia—Baptized 3; received by letter 0; dismissed by letter 1; excluded 2. Total 32. Pastor, A. Membourn.

Pleasant Hill—Baptized 11; received by letter 6; restored 0; excluded 1; dead 0. Total 37. For minutes \$1 00. Pastor, A. P. Cobb.

Black Creek—Baptized 5; received by letter 9; dismissed by letter 6; restored 0; excluded 0; dead 0. Total 28. For minutes \$1 00. Pastor, Jas. Neighbors.

Mt. Pleasant (Wolf Creek)—Baptized 1; received by letter 3; restored 1; dismissed by letter 3; excluded 0; dead 1. Total 48. For minutes \$2 50.

Mt. Olive—Baptized 7; received by letter 6; restored 2; dismissed by letter 3; excluded 0; dead 1. Total 25. For minutes \$1 50. Pastor, M. T. Stone.

Central—Baptized 9; received by letter 2; dismissed by letter 3. Total 61. For minutes \$2 00. Pastor, Jas. Neighbors.

Cool Springs—Baptized 5; received by letter 8; dismissed 2. For minutes \$2 00. Pastor, H. R. Culberson.

Friendship (Jefferson)—Baptized 0; received by letter 0; restored 0; dead 1. Total 16.

MINISTERS AND THEIR POST OFFICE.

J. A. Collins.....	Ashville	I. Purcel.....	Cropwell, Alabama
R. W. Inzer.....	Ashville	Levi Perry.....	Cropwell, Alabama
G. D. Johnson.....	Ashville	Z. Boman.....	Cropwell, Alabama
T. S. Logan.....	Ashville	James Neighbors...	Cedar Grove, Ala
A. P. Cobb.....	Ashville	W. C. McLaughlin,	Cedar Grove, Ala
P. S. Montgomery....	Ashville	A. W. Yatte.....	Cedar Grove, Ala
M. F. Stone.....	Ashville	J. L. Brasher.....	Cedar Grove, Ala
H. W. Inzer.....	Cropwell, Alabama	A. Newbourn...	Greensport, Alabama
M. Hendricks.....	Cropwell, Alabama	R. Ramsey.....	Branchville, Alabama

LICENTIATE MINISTERS.

L. B. McDonald....Cedar Grove, Ala | S. W. Turner.....Cropwell, Alabama

CIRCULAR LETTER.

The Atonement of Christ Necessary to the Redemption and Justification of Sinners.

1. *In consequence of the depravity of man.* We would inquire, Is the depravity of man entire? We understand from the Word of God that in man dwelleth nothing good. The entire race of Adam has inherited his fallen nature. "By one man sin entered into the world, and death by sin, so death has passed upon all men, for that all have sinned"—Rom. v: 12. The Lord said himself that the imagination of the heart of man is only evil, and that from his youth—Gen. viii: 21. David, when rebuked by the prophet and enlightened by the Holy Spirit, and under the lashing of a guilty conscience, in the bitterness of his soul exclaimed, "Behold, I was shapen in iniquity, and in sin did my mother conceive me"—Psa. li. This he said not to plead extenuation of his guilt, but in calling for deeper self-abasement. Again, "The wicked are estranged from birth—they go astray soon as they be born, speaking lies—their poison is like the poison of serpents—they are like the deaf adder that stop their ears"—Psa. lviii: 3 and 4. The depravity of man is not only entire with the wicked, but universal—Rom. iii: 10 to 19. The apostle, in addressing the Ephesian church, tells them they were by nature the children of wrath, even as others. Again he says, "The carnal mind is enmity against God, not subject to His law, neither indeed can be"—Rom. viii. To the unbelieving, Jesus says, "I know you, that you have not the love of God in you"—John v: 42. The necessity of the new birth, or regeneration, as taught by Christ and His apostles is proof of entire, universal depravity.

If there were but a spark of natural holiness in men, Jesus would not have said, "You must be born again." But he would rather have said, Nurture and improve the infant good already inherent till you grow to the stature of a man in the knowledge of God. The sinner must be convinced of the depth of his depravity, otherwise he will entertain feeble and imperfect views of regeneration. If he supposes the sins of men proceed from bad education, or other unfavorable circumstances, he will believe that, to change these, will change the bent of his will, and they that were disposed to do wrong will now delight in doing right. This leaves out the necessity of the renewing of the Holy Ghost. But, on the other hand, if he supposes his depravity to be of such a nature as to render it physically impossible for him to avoid sinning—thus creating a necessity for the Spirit to give him the natural ability or power, instead of the disposition to serve God, he is drawn into the fearful vortex of Fatality. He then fancies all the acts of men decreed by an Omnipotent God - consequently beyond his control. As such, he is not to blame; his conscience is relieved, and the cold slumbers of an iron stoicism seizes upon his soul, only to be removed when he meets his awful Judge. But if he takes the right view of his depravity, instead of excusing his guilt in consequence of sin being agreeable to his nature, he sees great cause for humiliation. Such were the feelings of penitent David. Such are the feelings of all true penitents.

A clear view of depravity struck Paul to the ground. Not only the sinner, but every true Christian, under a sense of his depravity, abhors himself, and repents in dust and ashes. Equally important is it to view this depravity universal—otherwise, so self-righteous is the carnal mind, that every man will think himself one of God's favorites—consequently, he needs not the renewing of the Holy Spirit. Man, great and good as he sometimes imagines himself, must be renewed in heart—must have a holy principle implanted in his mind, or be forever exiled from God. This depravity by human means alone cannot be uprooted. In vain are exhausted the mightiest arguments, powerful and subduing motives—in vain do trials, mercies and the terrors of the death-bed

plead—unless the Holy Spirit grant renewing grace, all will prove ineffectual. Not that means may be dispensed with, for it is through these the Holy Spirit operates. Hence, we see that man, by nature, is estranged from holiness and God—dead in trespasses and in sin—having no desire to return to God, and cannot, the law holding claims that he cannot satisfy. Consequently, the adversary must triumph in the entire ruin of man, or something must be done for man. God's law must be satisfied—its claims must be met. Something must be done to make as deep and lasting impressions against sin and in favor of holiness as would be made by the condemnation of the entire race. The law must be entirely satisfied before God could justify and wisely bestow pardon. Nothing could present this so forcibly as suffering. And how strong does God's indignation against sin and the sinner appear, when it is punished in the person of his Son. So august a personage! As offenders could not be delivered without suffering, and as they could not deliver themselves by all the suffering they could endure, how gracious the arrangement by Infinite Wisdom that they should be delivered by another who was able! This being true, how should it humble the most haughty sinner! The thought that the holy Son of God has thus died and paid to Divine Justice that which the sinner owed. Read Mat. xx., 28; 1 Tim. xi., 6; Rom. v., 6 and 10; 1 Cor. xv., 3; Isa. l., 6; 2 Cor. v., 15, and 1 Cor. v., 9 and 10.

Jesus reproved His disciples for being slow to receive this doctrine. O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to suffer these things, Paul, that God hath set forth Christ to be the propitiation, through faith in His blood, to declare his righteousness for the remission of sin, that God might be just and the justifier of him that believeth in Jesus. Thus we see that Christ is the end of the law for righteousness to every one that believeth—Rom. x., 4. This is what we understand by the Atonement—Christ making reconciliation or satisfaction. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might be saved. It is grace, grace God gives—the Son submits. The Holy Spirit endures insult—carries on the work.

Again we repeat, it is of grace, and not of works, lest any man should boast, for by grace are ye saved—Eph. iii., 5. Thus the ministers of Christ are to preach salvation through His blood—preach the Gospel, the power of God, to every creature—the Holy Spirit accompanying and enlightening. Man seeing himself a sinner, justly condemned, repents and believes and accepts Christ, the end of the law, and stands acquitted and justified. Peter preached Jesus to the multitude on the day of Pentecost, and three thousand were added, and again to Cornelius, and the Holy Spirit fell on them that heard. Philip preached Jesus to the Ethiopian eunuch, and he believed. Paul and Silas preached Jesus at midnight to the trembling jailer, and he and his believed and rejoiced in the Lord.

Some think or maintain that we are partly justified by Christ, and in part by our own good works—thus giving part of the glory to Christ, and reserving part for self. It was this vain notion that called forth that stirring rebuke from the apostle: "O foolish Galatians, who hath bewitched you, that you should not obey the truth"—Gal. iii., 1. A man may be baptized, do penance, keep the moral law blameless, if he could, give all to feed the poor, and his body to be burned—yet, so long as he depends on these, he is under condemnation. Christ is grieved, the Cross is offended, the Holy Spirit insulted, and Divine Justice looks upon him as a thief and robber, who would climb up some other way. He charges God with foolishness, for if righteousness came by the law, Christ is dead in vain—Gal. xi., 21.

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H. W. INZER.



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